returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and everything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then assumes sulkiness and refuses to advance, when the repenting wife launches into the following song:— [529]

Chorus:—

Mi's nuit shaikilo, wai nuji tshé.
I of thee glad am, oh Rajah's presented with tshiko!
Mi's nuit shaikilo, wai ashpa hura.
I of thee glad am, oh mare's rider.
Mi's nuit shaikilo, wai hunuli gira.
I of thee glad am, oh gun-o-ner. [Evidently a modern interpolation.]
Mi's nuit shaikilo, wai hangir gira.
I of thee glad am, oh sword-wearer.
Mi's nuit shaikilo, wai tshopun hura.
I of thee glad am, oh turnip-wearer.
Mi's nuit shaikilo, shi wud di ginum.
I of thee glad am, pleasure's price giving I will buy.
Mi's nuit shaikilo, wai ziner tshiun.
I of thee glad am, oh cord-long!
Shaikilo shi wud di ginum.
Rejoicing pleasure's price giving I will buy.
Mi's nuit shaikilo, wai ghee bin.
I of thee glad am, oh ghee-ball.
Shaikilo shi wud di ginum.
Rejoicing pleasure's price giving I will buy.

Translation:—

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well canst gun and sword!
Thou hast delighted me, oh thou who art dressed with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

"Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nin.' The little domestic scene is not observed at Gilgit; but it is thought to be an essen-

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§27 tial element in the celebration of the day by people whose
184 ancestors may have been retainers of the Gilgit Raja
Azro Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well known at Gilgit.

§39 "When Azro had safely ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Kilil,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

CHORUS.—

Khow thyin Shirin-pa Bashir dji hard
[I am] hard said Shiri and Bashir!" why hard?
Thowa Singhi Khoti hero
Thou Singh's Khoti [a] hard
Ma tshowdero thile dji tshi phala thine
[With] this iron spade thy palace [you] I do
Thikuki! tshi Shemshi Mirthi Thowa Singhi
Behold! thou Shemshi Mirthi Thou Singh's
Khoti hard na tshowaro dilji!
Khoti hard; [with] the iron spade
Tiy rudo-go phalotsha, tshithi!
Thy palace-way I level, behold!

TRANSLATION.—

"'My nature is of a hard sort,' said Shiri and Bashir. 'Why hard? I Khoti, the son of the peasant Dem Singh, am strong hardy; with this iron spade I rase to the ground thy kingly house. Behold now, although thou art of race accursed, of Shemsher Mirthi, I, Dem Singh's son, am of hard metal; for with this iron spade I level thy very palace; look on! look on!'"*

§37 During the Nauroz [evidently because it is not a
§38 national festival] and the Eid, some of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on these days by tying ropes to trees and swinging themselves about on them.

* Elsewhere called "Shirbashir" in one verse.

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539 *Chorus* falls in with "*Aai, Aai, arwalo bulbul*" = "oh, oh, the longing [for the] nightingale!"*

Translation.

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

6. GURAIZ SONGS.

• 114 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shina origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are commonly very dirty, but they are not so plain as the Chilasis. At Guraiz three languages are spoken: Kashmiri, Guraizi (a corruption of a Shina dialect), and Pun-

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* It is rather unusual to find the nightingale representing the beloved. She is generally "the cow" and the lover "the nightingale."

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jabi—the latter an account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Gurais, the Arrondis of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIS HUNTING SONG.

Gurais.	*English.*
Piro, tchakit, gaairi mojéro =	Look beyond! what a fine
Beyond, look! a fine stag.	stag!
Chorus. *Piro, tchakit, djill ma...* =	Chorus. Look beyond!
dike dey.	how gracefully he struts.
Beyond, look! how he struts!	
Piro, tchakit, bhajéro hay hâro =	Look beyond! he bears
Beyond, look! *chaudwasi* 12 loads.	twelve loads of wool.
Chorus. *Piro, tchakit, djill maar* =	Chorus. Look beyond!
dike dey.	how gracefully he struts.
Beyond, look! how he does strut!	
Piro, tchakit, dîsei shillila	= Look beyond! his very
Beyond, look! [his] teeth are of crystal [glass]	teeth are of crystal.
Chorus. *Piro, tchakit, djill* =	Chorus. Look beyond!
maarike dey.	how gracefully he struts.

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardu.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatchál,† made a road of steps up the Astho mountain which overlooks Astóji, the most distant point reached before 1868 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardu in the 16th century, or else the great Ali Sher Khan, the founder of the new or caste of the Makpon Rajahs of Skardu. He built a great stone aqueduct from the Satpar stream which also carried up a quantity of useful soil against inundations.

† Ahmed was, I believe, the true Skardu Rajah who conquered Gilgit, Nagyr, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Darchiman. A number of historical events, occurring at different periods, seem to be mixed up in this song.

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requires its best interests to be grouped round a permanent Chief.

Dec. 31st.—As for the wanton aggression on Chilás which never gave us the least trouble, as all our Deputy Commissioners of Abbottabad can testify, it is a sequel of our interference last year with Hunza-Nagyr. The Gilgit Residency has disturbed a peace that has existed since 1856 and now continues in its suicidal policy of indicating and paving the nearest military road to British territory to an invader. In November 1892 I wrote of the possibility of driving even the peaceful, if puritanical, Chilásis into aggression and now the *Times* telegraphs the cock-and-bull story of the raid, enlarged in to-day's *Times* telegram into an attack of the Chilási tribesmen aided by those of Darél (another newly-created foe) on our convoy proceeding from Bunji—the extreme frontier of Kashmir according to the treaty of 1846—to Dr. Robertson's Camp at (now) Talpesn (spelt "Thalpin" in the telegram) and (then) Gór, with, of course, the inevitable result of the victory of the heroism of rifles against a few old muskets and iron wrist-bands (which the Chilásis use in fighting).

There are still other realms to conquer for our heroes. There is the small Republic of Talisha of 11 houses; there is Chilás itself which admits women to the tribal Councils and is thus in advance even of the India Office and of the Supreme Council of the Governments of India; there is the Republic of Mahommedan learning, Kandia, that has not a single fort; there is, of course, pastoral Darayl; there are the Koli-Palus tribes, agricultural Tangír and other little Republics. Soon may we hear of acts of "treachery," "disloyalty," etc. from Hidur and Sazin, till we shoot down the supposed offenders with Gatlings and destroy the survivors with our civilization. I humbly protest against these tribes being sacrificed to a mistaken Russophobia. I have some claim to be heard. I discovered and named Darélsan and am a friend of its people. Although my life was attempted more than once by agents

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good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangarikê,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangarikê is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangarikê, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Châni, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham errs with the term in Baltistan, and speaks of Gilgit being inhabited by Dangarikis, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.